Lutheran Herald

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COME UNTO ME

RNS Photo

Suffer the little children to come unto me, and forbid them not.
(Mark 10:14)

LUME XXXVII MINNEAPOLIS, MINN., JULY 21, 1953 NUMBER 29

A Collection of Poems

HE WALKETH UPON THE WIND

(Psalm 104:1-3)

GERTRUDE E. WARTCHOW

He walketh upon the wings of the wind
And the trees bow down before Him;
The clouds are His chariot, His mantle the light,
All earth, sea, and sky adore Him.

The birds are all singing sweet anthems of praise,
The flowers His glory are showing;
All things of creation their voices unite,
On Him adoration bestowing.

Of all His creation, above and below,
Man alone goes his way without giving
Due honor and glory to Him whose right hand
Creates and sustains all things living.

Lord, help us to see Thy great glory and might
In Thy wonderful works of creation;
Then, seeing, to worship in wonder and awe,
To praise Thee in glad adoration.

EVEN TO THE END

(Matthew 28:20)

GERTRUDE E. WARTCHOW

"Lo, even to the end of time
I shall abide with you;
Let not your hearts be filled with fear,
My peace I leave with you."

Lord, Thou didst know in these last days
Temptations would abound,
And that, unless we knew Thee near,
True peace could not be found.

We thank Thee for these precious words;
In these dark, anxious days
Of sore distress, 'tis good to know
That Thou art near always.

THE WAY OF PEACE

GERTRUDE E. WARTCHOW

Men seek some plan to guide them a new way,
For some soul-stirring words that will inspire,
And banish fear and hate, which now hold sway,
That they may live in peace as they desire.

It is no new plan that we mortals need,
No "Galahad" to lead to better day,
But that we follow Him and His words heed
Who said: "I am the Life, the Truth, the Way."

The way He taught two thousand years ago
Would work if men would put it to the test;
For He taught love to God and friend and foe,
And told the weary: "Come, I'll give you rest."

"Do unto others only such goods deeds
As you would like that they should do to you."
Could any law or plan devised by man
Surpass this "Golden Rule" of God's Word true?

The way of war and hate and selfish gain
Has brought to mankind naught but woe and tears,
Has brought to many heartache and great pain;
Then why not try His way for peace-filled years?

ON VACATION

GERTRUDE E. WARTCHOW

So you're "taking a vacation"—
'Tis the proper thing to do;
But, wherever you are going,
Are you taking God with you?

While 'tis true God's always near you,
Are you mindful of Him there?
For the beauty of His woodlands
Do you breathe a thankful prayer?

In the fuss and rush of packing
Will God's Word get left behind?
Moments spent in meditation
On His Word bring peace of mind.

We need God while on vacation
To escape the Devil's snare;
For he's never "on vacation,"
But he tempts us everywhere.

Go, but take God's armor with you,
Faith's bright shield, the Spirit's sword;
So that all you meet may know you
Are a servant of the Lord.

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Minneapolis, Minn., July 21, 1953

Lutheran Herald

The Christian Church Today— A Church of Martyrs

Konrad Veem, Pastor
Estonian Lutheran Church in Exile, Munich, Germany

Had anyone during the last war, in one of the countries far from the theater of battle suggested, "There is no war, for I have not heard a single shot," his sanity would surely have been questioned. Should anyone protest that the talk of martyrdom in the Church today is merely idle chatter, one should feel the same about him!

The press is constantly reporting proceedings against church leaders in the Soviet Union and its satellite countries. The terminology of Soviet court sentences varies according to the immediate political situation. In the beginning these people were called reactionaries, enemies of the working people; now they are criminals and spies. We take cognizance of this fact and do not bother to meditate further on it.

We can no longer judge the Soviet Union because of Communism, as if Communism were the issue. Communism in the Soviet Union is dead. It was once a glowing idea. Stalinism is alive and as such is heathenish and brutal. If the time of the Caesars represented the zenith of the heathen world, then Stalinism is a horrible reversion to the distant past. Indeed, Stalinism uses a materialistic kind of dialectic argumentation which creates a vapor for modern intellectualism, with which it seeks to win those who have become godless intellectuals. Actually, this argumentation is nothing more than strategy with which to lure people away from the satanic issue, to win absolute power over the world, to be the master of everybody and to have the soul in its grasp, to rule thinking and to dictate feeling. The irreconcilable discrepancy between the lies one is told and the facts of everyday life in the Soviet Union forms the weakest link in Stalinism.

For a critical examination of these facts it is expedient to remind ourselves of the waves of persecution against Christians in the first few centuries. It is sober realization to remember that at that time the early congregations did not glorify the martyrs. This came later. Originally martyrdom was taken to be a natural witness of faith in the Lord. The reason the dictators persecuted the Christians in those days is the same reason today: they claim for themselves complete recognition, even this honor which belongs only to God. How else could one explain Tito's attitude toward Cardinal Stepinac?

It was an annoyance, and still is today, if the Christians assembled for meetings not directed or controlled by the State.

Now comes something remarkable which is important in judging the first persecutions of Christians as it is also in the present situation. One could not glorify the martyrs for a very particular reason. It is this which Clemens, bishop of Rome, treats with so much detail in his first letter. The letter was written thirty years after the martyrdom of Peter and Paul—that is, toward the end of the first century. In his letter Clemens says that jealousy was the principle motive for the persecutions. It was the jealousy of the rulers, but it was *also* the jealousy of the fellow Christians, hard as this may be to believe.

The brutal, heathenish system is jealous of Christ's claim to dominion. In its bestial lust for power it creates all kinds of contrivances to weaken the Christians from within. In heathenish cunning and practical methods it creates conditions for the game of jealousy in the form of denunciations; and the Christians make use of this today as they did then. Persecution now becomes an act of the State. The accusations are collective in nature and so chosen that the simple citizen must feel horror. Therefore the antique performances under the motto "For the Beasts"; therefore the proceedings today which are not a weakness but an inner symptom of heathenish arbitrary mastery.

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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It is perfectly evident that today we fall in with this view into the trap of that kind of ravenous action. We see the sensational and are infatuated by it; we fall right into it because of its clever terminology. But *one* thing we do not see, that *the Church of Christ is in a period of martyrdom.*

How else should we designate it when, for example, the Lutheran Church in Russia has been annihilated in silent martyrdom? Who thinks of the fact that a flourishing Lutheran church of 1.5 million members, with 200 pastors, no longer exists? That the Greek Orthodox Church can present records with astronomically high figures of those who lost their lives because of their faith? That the Roman Catholic Church, on account of its more solid direction, is fighting a heroic battle? No wonder we go no further than the sensational notices in the press. We do not ask what is behind it all. Does it mean nothing to our fast-living generation that 161 Catholic bishops have been eliminated by barbaric heathendom? It is possibly a compliment to the tactics and techniques of the Soviet machine of lies. It is a sign that we have fallen victim to the secular manner of thinking in heathen terminology. Too much dust has been whirled into our eyes for us to be able to see clearly and in a Christ-like manner!

Soviet expansion is going on, and wherever it goes it repeats itself. In China the young Christian Church is in a similar struggle. The predominantly Catholic districts of the western satellites are suffering martrydom consciously. The clear attitude of the pope guarantees the correct path, although also here the dictates a weakened by a secular train of ideas. The Luthera Baltic countries are more stringently cut off from t outer world than all others, and yet we know fro Estonia that of the more than 100 pastors who remain in 1944, there are today less than 30 in the ministr The others have received the crown of martyrdom fro the Lord Himself, or find themselves under seve testing.

There is data enough to show that the Church today is in every respect a martyr Church. The fa that this knowledge has not come to the public does n speak well for believers who are in the free world. should be a serious challenge to the consciences of tho who call themselves Christians today.

All of this does not mean that we want to glori the Church in the East. A Church cannot be glorifie but only the Lord of the Church. We should be co scious of the facts and of what is really going on, a honor these churches as Christ would honor them.

It is understandable if the Churches of the free wor so clearly awake to the tasks of the present, should pa by these facts. Activities do not leave much time f contemplation. And yet may these Churches be cha lenged in their giving, which they do so generous to remember also those whom their hands cannot reac The martyrs should be remembered before God in o churches and in private prayer, that God may upho them wherever they are.

Tornadoes

The Prairie Past

Of late I have been tempted to think that the American Indian may have known much more than the white man about how to live on the prairie. The Indian was a nomad of sorts. He roamed and camped where the hunting and fishing were good. If he was camped by a river during the winter, he most certainly broke camp and moved elsewhere when spring and the floods came. He did not feel compelled, as does the white man, to settle and stay doggedly put in river territory which frequently becomes a disaster area. When tornadoes came, he had caves and rocky ledges or low valleys in which to take refuge. He would try to camp where tornadoes were not expected. The Indian did not settle, he roamed. Nature was his boss.

The white man settled. If he thought that it would be idyllic to build his home fifty yards from a river which floods its banks every other year, that's where he would build, come hell or high water. Some of the pioneers would see a hill on the land which they had staked out for themselves. They wanted to be able sit outside at sunset and see all their land with o sweep of their eyes, so they would build their dwe ings on the tops of hills. If tornadoes or lightni struck down their homes, they did not relocate th houses but rebuilt them on the old foundations. T white man will not be pushed around by nature.

In recent years nature has been giving prairie citize quite a battle. Just these past weeks dozens of tornad have been sweeping away homes and killing sco of people. Floods have left thousands temporarily hom less and caused the death of hundreds. But whe tornadoes have destroyed homes, new houses will built on the old foundations. Dwellings will be repair and cleaned up where flood waters engulfed them. T white man has settled. He will not move away. Inde in almost all cases he *cannot* move away. He has settl He is committed.

Occasionally I find myself saying: "Why don't th

(Continued on page 6

EDITORIALS

Open Letter to "A Group of Indignant Lutherans"

Dear "Indignant Lutherans":

Ordinarily a letter like yours to the editor would land in the wastebasket after a single reading, because you did not have the courtesy (I shall not say courage) to sign it. Surely, you must know that an unsigned letter is not worth the ink it takes to write it. In spite of that, I am going to make an exception to the rule which is all but universal among editors, and print an "open letter" in answer to your anonymous letter. I do so for two reasons which I think are adequate. In the first place, I am convinced that your letter to me is sincere, even though I think it is mistaken; in the second place, the subject you discuss is one which needs to be aired upon occasion in our editorial columns.

The chief burden of your letter, stripped to its bare essentials, is that LUTHERAN HERALD is in politics, and it happens that its alleged politics are not yours. The fact that you discuss in some detail a certain article is a matter of no importance; the important thing is that you believe that the official paper of the Church is taking sides in a partisan political matter.

Let me say that it is not the first time such an accusation has been leveled at us. It has not happened very often, but it has happened. I wonder if it will amuse you to learn that your letter is only the second which has accused us of Republican bias, whereas we have been accused a dozen times of Democrat leanings? Why? For the simple reason that the Democrats were in power for thirteen and one half of the fourteen years I have edited LUTHERAN HERALD, whereas the Republicans have enjoyed the "green pastures" of political power only six months of those fourteen years. You get my point, don't you? Someway, it is always the "outs," never the "ins," who are able to read political prejudice against them in a strictly non-political organ.

I still have filed away somewhere a letter from another group of "indignant Lutherans" who once wrote me asking how much money LUTHERAN HERALD had accepted from the Democratic National Committee for running a full-page picture of the late President Franklin Delano Roosevelt. On another occasion, a prayer for our President during the darkest days of the war which the editor wrote and published brought a number of letters accusing us of being Democrat and paying detailed respects to the supposed godlessness of our then President and all his works and all his ways! I ask you again, you get the point, don't you? Over the years I have learned that if both parties to something controversial climb all over me and my associates, we are quite safe in concluding that our policy is about what it ought to be.

No, dear "indignant Lutherans," you can't possibly prove that The Evangelical Lutheran Church, or its official paper, is in politics. The Church just isn't. As individuals, of course we have political convictions, and, if we are worth our salt as Christian citizens, we vote them. What political party you belong to is none of my business; what my political leanings are is none of your business.

That is the first point I want to make crystal clear. If ever your Church or its official paper get into partisan politics, you will have not only the right but the duty to do something about it. But you will have to have far better evidence than the fact that we run an article about one of our respected members who has attained high position in an administration, and that we publish news concerning the relation of the President of the United States to the Church. Such things will continue to appear as long as they are newsworthy, no matter who is in the White House.

And may I add as gently as possible: Do you really feel that you are in a position to judge the hearts of your fellow human beings, be they in high or low position? I refer to the repeated statements in your letter casting aspersions on the Christian profession of the present President of the United States and his wife.

You are on very dangerous grounds when you do that. Mr. Roosevelt was an Episcopalian, and I rejoiced that his entire life had set an example of consistent church membership; who was I to attempt the impossible task of evaluating his relation to his Savior—something God alone can do? Mr. Truman is a Baptist, and I always rejoiced that our President was a member of one of America's great historic Churches; God did not give me power to look into his heart. When Mr. Eisenhower was baptized into the Christian faith, I rejoiced and prayed that that step marked his entry into the faith which Baptism implies. Farther than that neither you nor I can go, nor should we try. God has not given us power to judge human hearts.

So great is the prestige of the office of the President of the United States that his every word and act have tremendous influence. If we can picture him accepting

a Bible, reading his Bible, attending church, meeting Christian leaders, that is all to the good. His influence in those matters too reaches far.

I hope you, dear "indignant Lutherans," as well as all the readers of this paper, will accept this "open letter" in the spirit in which it is written. Be he Democrat or Republican, the Christian is first of all a Christian. As su he heeds the admonition of the Word, prays for th in authority and puts the best construction on what th do and say.

Sincerely yours,
THE EDITOR

Sowing the Seed

Emma E

Yesterday morning at 8:30, Pastor Mkize, Pastor Mtetwa, Thandekile Makhota (my assistant), a school girl, and I started out by car for Kadesh outstation about thirty miles away. The first twenty miles were good, but after we had turned off the main road, the trail gradually became a little narrower and more bumpy as we continued on until there was no road at all; only grass, rocks with a few tree stumps thrown in for interest. The native pastor had to walk ahead to guide the way until we reached the native kraal, where we left the car. From there we walked the remaining three miles, but enroute we had to cross a river. Fortunately, the water is not too deep at this time of the year, and I was able to use my boots. Water during the winter months is not too safe, and unless care is taken, the disease, bilharzia, may be the result. When we arrived at the evangelist's home, a nice cup of tea awaited us (most welcome) which was served to us under the shade of a big tree. Some people had come and others could be seen approaching from the many crooked paths in all directions.

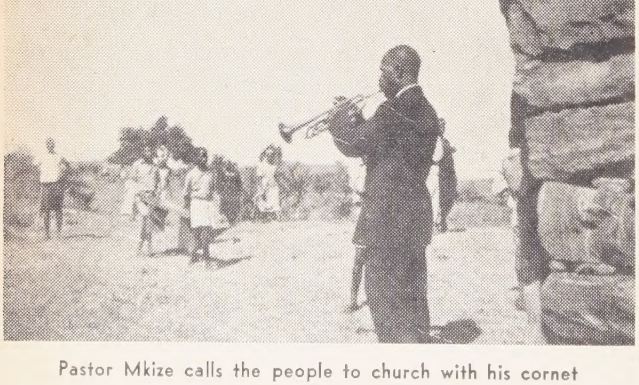
The music from Pastor Mkize's cornet re-echoed through the valleys as he called them to church by his playing. This outstation was Pastor Mkize's birth place. One can hardly believe, looking at him today, that he, too, was once a little heathen boy. The familiar co horn was also used to announce the church service.

By the time we had finished the teaching of two new songs, the church was filled with some people, most of them sitting on the floor.

It is interesting to watch such an audience of c young, and heathen people. I would like to call th the "Audience on the March," because someone w constantly leaving the room and others returning most disturbing factor to the speakers. In spite of t they are a group of friendly folk and one longs t they may know more about their Savior. Their kno edge of the Bible is so limited. Many of the heath seemed to be listening eagerly to Pastor Mtetwa's m sage as he spoke about the forgiveness of sin, the gr of God, and a holy life.

It was indeed touching to watch them, Christia and heathen, bring their tickeys (threepence), sixpen and shillings for the offering, some of them making little curtsy as they put their gift on the plate. T little outstation place had the biggest offering of the places I've been.

After the meeting, which lasted three hours, everybo was served something. We had tasty fried chicken w rice, and I think the others had samp and beans.



Pastor Mkize calls the people to church with his cornet

Crossing the river are Thandekile Makhota (with hasp), a sch girl, Pastor Mkize (with cornet), and Pastor Mtetwa.

As my assistant was signing cards for those who wished to join the Pocket Testament Movement, we were amazed to have two heathen girls, in all their beads and finery, come and beg to join also.

"But you can't read."

"Yes, we can," and they proved that they were able to do so. How could we refuse? May it be God's way of bringing them to know Christ.

After the meeting I usually stand just outside the door and give out tracts. This gives me an opportunity to see all the people and to speak to some of them. In talking to some of the heathen afterwards, they asked, "When are you coming back?" When I replied, "Next year," they seemed very disappointed.

Soon it was time to bid them goodbye and to be on our way so as to get back on the main road before darkness descended. Yes, we arrived home after dark, after a long day, tired, but happy. The Word had again been sown in many hearts.

Cow's horn used to announce services

Northern Minnesota District Convention

Reported by Rolf Aaseng

Pastors should preach more about money." That was the admonition given pastors attending the Northern Minnesota District convention at Fergus Falls, June 2 to 4. The advice had more weight because it was given by laymen who presented most of the addresses on the convention theme, "A Responsible Steward in a Responsible Church."

The lay speakers agreed that the Church needed more training in stewardship. "Pastors should not fear driving people away because they speak of money," said Coach Al Doerring of Pequot Lakes. "Rather, their greatest fear should be that members may have money as their god." Hiram Abelson of Duluth added that we should not feel we are begging when we ask each member to participate in the congregation's financial program, but that we are trying to strengthen the spiritual life of individuals.

The speakers agreed that tithing or proportionate giving was the most satisfactory method. They also decried the practice of supporting church activities through sales and suppers.

All giving to the church should be voluntary, they emphasized. And as was brought out in a Bible study by Pastor A. H. Grimstad of McIntosh, it will be voluntary after persons understand why Jesus died.

Others participating in the discussion were A. J. Anderson, Ulen; Paul Nornes, Ada; Robert Lund, Thief River Falls; Carl Narveson, Moorhead; and Pastors G. O. Forde, Starbuck, and Kermit Graves, Brainerd.

Dr. A. E. Hanson was elected to a six year term as district president. Other officers are Pastor G. W. Tolo, Fertile, vice president; Pastor E. G. Larson, Ada, secretary; Pastor A. W. Sorenson, Stephen, alternate secretary; Carl Narveson, Moorhead, church council; Herman Talle, Glenwood, alternate to church council; and Pastor Oscar Rem, Starbuck, stewardship secretary.

Committee members elected include George Mueller, Bemidji; and Pastors J. T. Stolee, Hibbing, and O. P. Sheggeby, St. Cloud, home missions; Paul J. Hanson, Little Falls, and O. M. Wammer, Badger, parish education; Pastor Morris Wee, Duluth, and E. O. Stenson, Alexandria, board of review; and Pastor T. C. Hanson, Breckenridge, parish planning.

A resolution adopted called for the establishment of mid-week Bible studies and prayer services in all parishes. Other resolutions urged contributions to the refurbishing project at Concordia College, alertness in transferring members, congregational study of the merger documents, and stronger stewardship programs in congregations. The district executive committee was authorized to set up a fund-raising school for the district if found to be advisable.

Three new congregations were admitted to the district. They are at Orr, South Moorhead, and Breckenridge.

Women's M

Kee

Some one asked a missionary if she could still use the bundles of clothing and materials that were being sent to the mission fields. The reply was "Keep them coming." Perhaps you are wondering what was sent in these bundles.

Mrs. Carl Otte, in the year that she has been home on furlough, has sent more than sixty bags to the Zulu Mission. For our information she will answer several questions on how and what to send.

Question: You have been sending packages to the mission field while you have been home on furlough. What went into the packages?

Answer: I have sent about sixty bags, and the heap in the corner of the basement looks as if I can do ten more. In these bags I have included jackets, shirts, sweaters, khaki pants, pajamas, stockings, women's cotton dresses, cotton underwear, aprons, winter coats (not fur), all sizes of children's clothes, boys' jeans, shorts, shirts, and jackets, hospital gowns, infants' wear, new laundered feed bags, white and colored, and used white material made into necessities for maternity department. I did not put in rayon dresses, hats, caps, or floral finery, rayon underwear, shoes, nylon stockings, or handbags. Shoes are a forbidden import. Coats and warm clothing, though of ancient vintage and patched, sweaters, and cotton dresses will keep patients, pastors, and pickaninnies decently covered and warm. The Christian Zulu worker, or one of the "least of these," will be thankful for clothing.

Q.: Where did you get the material for the packages?

A.: Some groups and individuals gathered and sewed crib sheets and maternity supplies out of old linens, or brought their used layettes. Some brought clothing; us to choose what we could use. Nearly everything; children wore last year when we came has gone b to South Africa. One circle gave us the unsold, fa and outmoded garments of cotton and wool from t rummage sale.

Q.: Are there other things you might suggest would be useful and very welcome in your work the field?

A.: Any missionary is happy to receive feed sa colored and white for clothing, dish towels, pil cases, sheets, aprons, curtains, pajamas. Whatever w en use feed sacks for here, we can use there too. Elas colored tapes, plastic food bags, surejell, and activa dry yeast are welcome gifts.

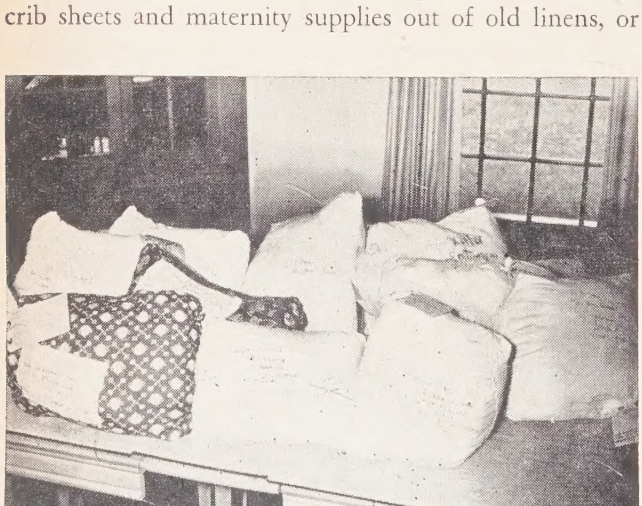
Perhaps some would like sewing supplies, but I th the individual missionary should be asked before flo ing her with tatting shuttles, crochet hooks, or broidery patterns. I am a "patchy pants" and "mer sox" enthusiast, and I like used woolen material reinforcing old blankets, making simple childre jackets, and material to teach mothers to sew b trousers. The gratitude of the Zulu husband is bounded when the wife learns to put new pockets his trousers and patch his coat sleeves, or make a n collar for his shirt out of the tail.

Q.: In case someone has books to give can you them?

A.: There, too, ask the individual missionary wh he needs. The Zulu pastors know English better th most of the people, who in general know very lit and these pastors cry for literature of a theologi nature pertaining to their work. The missionary w advise you as to his needs. Books can be sent at cheaper rate by Book Post.

Q.: Is there a need for Christmas cards?

A.: My opinion is—send cards only on request. M experience with Christmas cards has not warrant the expense of mailing. The Zulu native is dazzled the tinsel and the colors, but he does not understa it. I asked a young Christian mother from the thor



A few of the more than 60 bags packed and sent by Mrs Carl Otte to the mission field while home on furlough.

These pages are edited by Mrs. J.

ming!

owlands what the picture meant as I pointed to a eautiful scene of the nativity. Her reply was, "I don't now." On some fields the reaction may be very differnt. When my store room bursts its walls with Christmas ards, I gave them to a lady who sent them to England o a veteran's hospital which does a card reclamation ervice.

(Note: Send Christmas cards to your missionaries vith a personal note. Then they may enjoy the card nd make whatever use of it that they wish.)

Q.: Getting the packages ready for mailing is sometimes more difficult than gathering material. You sent o many packages. How did you go about it?

A.: Getting them ready to go out has made me hankful again in retrospect for the parcels I received hat clothed babies and grandmothers, orphans and old nen, widows and their families, and wives whose husands failed to send money for support the many nonths that they were away working in the mines or ities. The families of pastors and evangelists got that xtra lift that made their low salaries go farther for ecessities.

I used bags. Many were sewn of strong, though aded, curtain material given by friends. I stuffed them; hen weighed them on the bathroom scale. A bag an unce overweight must be repacked and resewn. On everal occasions I sat in the corner of the Decorah ost Office ripping, removing, and resewing. Bags do ot break open. There is no excess weight of box and aper. It is easier to sew a bag than tie a box. To my nowledge customs officials have not opened them.

There must be three markings:

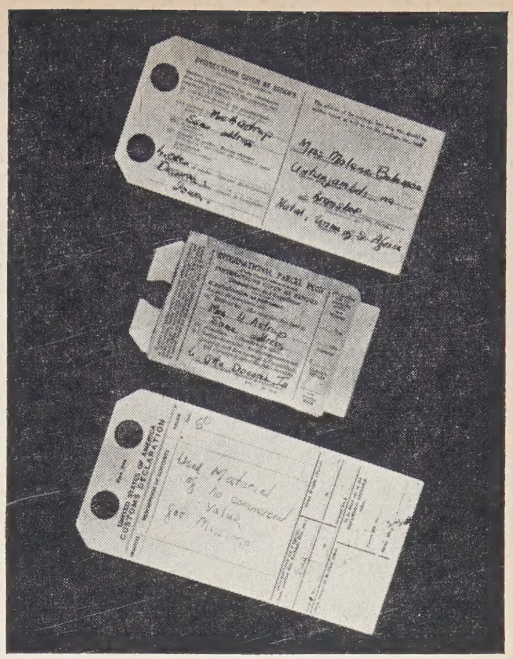
(1) Address in ink, crayon, or indelible pencil on ne bag. If the bag is denim or dark material, sew a hite piece on with the address on it as:

o (name of missionary)
address on mission field

rom (name of sender)
address

ontents—Material for mission use—No commercial alue.

y of the Mission Department, WMF



These are tags which must go on the bags, when mailed.

(2) a. Custom declaration slip from local post office (I valued each bag at fifty cents).

b. Address as above and alternate address of someone on field.

Name of missionary
same address as above

(3) Small yellow slip from post office for alternate address corresponding to b. above. Paste yellow slip on a tag and sew both tags on with strong string or wire.

Q.: What are postal regulations?

A.: Maximum weight of package is eleven pounds. The address must be on the package and on the tags, and must have the declaration tag with value given.

(Note: Remember the missionary pays a high duty on parcels of high value. Be sure your parcel is worth it.)

Q.: Many women have expressed a wish to do something tangible for missions. What can they do?

A.: Make hospital supplies, gowns, pajamas, maternity supplies, collect strong woolen and cotton garments. An expanding hospital program and nurses' training requires many supplies. Adequate supplies give nurses more time to do personal evangelistic work among the patients. More than half of the patients are heathen. What a harvest to be gathered when seed is sewn and cultivated!

Now Concerning the Fruit

Harold B. Kildahl

THE EIGHTH SUNDAY AFTER TRINITY
July 26, 1953
Text: Matthew 7:15-21

The test of the Christian faith is not found in what a man thinks. Without rancor or facetiousness it can be said truly: God isn't interested in what anyone thinks concerning truth or untruth, right or wrong, good or evil. The thoughts of man cannot affect the standards of God. His revelation is unchanging and enduring. What is right is right. What is true is true. What is good is good. Nothing, neither thoughts nor speculations, dreams nor phantasy, resolutions nor guided aspirations can modify the finality of the will of God. Only one thing is possible for man in respect to God —and that one thing is "Thy will be done."

Therein lies the test of the Christian faith: doing the will of God. And that is exactly what Christ was saying in the Sermon on the Mount and in today's text.

The test of prophets is not in their ability to hold the attention of the congregation. It is not in their ability to entertain, nor is it in their cultural background. It is not in the rapidity of delivery, the mode of delivery, the cleverness of sermon preparation, or any other mechanical aspect of preaching. It is in their sound doctrine and the example of their lives. The final test is this: Do they the will of God?

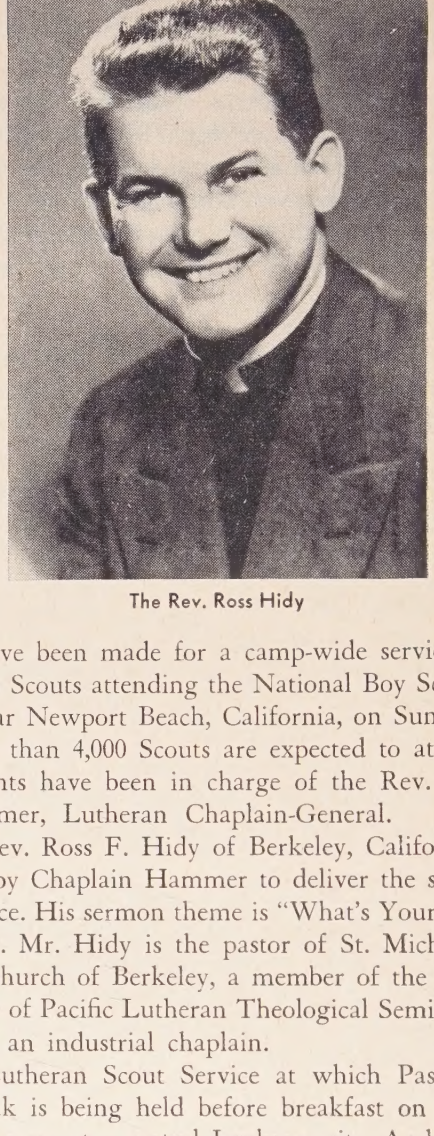
The test of Christian profession on the part of the Christian is not in high sounding words, not in the length of prayers, not in the smooth speech, not in the high pinnacles of piety, either expressed in words or attached to manner of life. It is finally in their day to day living. The final test is this: Do they the will of God?

The test of final salvation is not in words. Christ said, "Not every one that sayeth unto me Lord, Lord, shall enter into the Kingdom of Heaven." Who shall enter there? The answer comes—"He that doeth the will of the Father."

Now, concerning the fruit, friends, you and I are well informed today to avoid the separation of life into two or more categories. He who divides faith and life, profession and action, thought and deed—he who thinks a good religion but does little, he who parades piety but does nothing, he who prays long and gives little, all of these stand on dangerous ground. For the final test of the fruit of Christian faith and life is simply this: Do they the will of God?

We have not done all. We have not extended ourselves to the utmost. But by the grace of God we can, for the grace of God is abundant if you and I and Christians everywhere will humbly pray and mean sincerely, "Thy will be done." Amen.

Scouts at Jamboree



The Rev. Ross Hidy

Plans have been made for a camp-wide service for Lutheran Scouts attending the National Boy Scout J boree near Newport Beach, California, on Sunday, J 19. More than 4,000 Scouts are expected to attend. rangements have been in charge of the Rev. Norr L. Hammer, Lutheran Chaplain-General.

The Rev. Ross F. Hidy of Berkeley, California, selected by Chaplain Hammer to deliver the sermor this service. His sermon theme is "What's Your Nam The Rev. Mr. Hidy is the pastor of St. Michael's theran Church of Berkeley, a member of the Boarc Directors of Pacific Lutheran Theological Seminary, formerly an industrial chaplain.

The Lutheran Scout Service at which Pastor H will speak is being held before breakfast on the 1 from 7-8 a.m., at a central Jamboree site. A choir, c posed of singers from several Lutheran churches in Southern California area, is assisting with the serv Pastor Hammer will conduct the liturgical service. offering will be taken at the service to support the Cl laincy program for the Jamboree week, July 17-23. addition to the Sunday service, Chaplain Hammer a program of short daily devotional services plan He is being assisted by a large number of Luthe pastors, who have come from various areas of the Un States, as regional chaplains or in other leadership pacities. One of these is the Rev. A. E. Setness of H ton, who was selected as Chaplain of the Region X C tingent. The entire program has been sponsored by Lutheran Committee on Scouting and co-operated in our own ELC Boys' Work program.

Meditations for the Family Altar

Joel Njus

TOWARD THE NINTH SUNDAY AFTER TRINITY

e Epistle: I Corinthians 10:6-13

The Gospel: Luke 16:1-9

Monday, July 27
LET WORK WAIT
Read Luke 10:25-42

But the Lord answered her, "Martha, artha, you are anxious and troubled out many things; one thing is needful. ary has chosen the good portion, which ill not be taken away from her."

Martha had many guests for dinner. id her kitchen did not have the modern nveniences of the home today. No won- r she was distracted! The pressure of many things to be done snapped her tience. Work had become a burden, and t burden, she felt, should be shared her sister Mary.

How often are not we like Martha. e pressure of work to be done causes to become irritable, anxious, and trou- d. We, too, need this reminder that e thing is needful. We use no time to tter advantage than the time we spend tening to God speak to us through His ord. The many things that seem to mand our immediate attention really en't important at all. Happy the per- n who has learned to let work wait hile he waits on the Lord.

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Tuesday, July 28
PRAYER PROMISES
Read Luke 11:1-28

"And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

This sounds nearly too simple, doesn't it? That we shall receive by asking, that we shall find by seeking, and that the way will be opened if we knock? And yet that is exactly what Jesus says. It is also the experience of those who pray. How can we be so confident that God will hear our prayers? If imperfect men give good gifts to their children, how much more will not the God of perfect love answer the requests of His children. It is possible, of course, that we ask for things that are not for our good. But true prayer asks for God, seeks His will, knocks at the storehouse of His grace. Such a one is not turned away empty handed, but receives the Holy Spirit—God dwelling in us.

With one accord, O God, we pray:
Grant us Thy Holy Spirit;
Look Thou on our infirmity
Through Jesus' blood and merit! Amen.

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Wednesday, July 29
JESUS LOOKS INSIDE
Read Luke 11:29-54

"But woe to you Pharisees! for you tithe mint and rue and every herb, and neglect justice and the love of God; these things you ought to have done, without neglecting the others."

There is aways a danger of stressing the externals in religion to the exclusion of the internal. The Pharisee of the time of Jesus, like the Pharisee of today, had the respect and admiration of people generally. It is so evident that they lived up to certain "rules." If a man stands up and says, "I tithe down to my last penny of income—I keep perfect records of what I take in and what I give out," we tend to be quite impressed. "Surely he must be an extraordinary Christian," we say to ourselves. He may be. And he may not be. Living up to a rule never made any person a child of God. You are not forbidden to live up to a good rule. But the demands of God are directed at your heart. Unless that has been cleansed in the blood of Christ, all the rules in the world won't make you clean.

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Thursday, July 30
ASKING FOR RICHES
Read Luke 12:1-21

One of the multitude said to him, Teacher, bid my brother divide the in- ritance with me."

This man had a problem. But the oblem he brought to Jesus was not his al problem. He thought that all his oblems would be solved and life would rich and full if only his brother would ve him his share of the inheritance. sus tells him this is not so. A man's e does not consist in the abundance his possessions. It really made no dif- rence whether his brother divided with m or not. In his present state, he would d up in hell anyway. His real prob- m was a covetous heart. And so Jesus lps him by warning him about his art condition. I wonder, did he listen? wonder, are you listening?

Dear God, may we heed the warning of hy Son of the danger of covetousness. elp us to see that our complaint of hers has its origin in a heart that lacks ve to Thee. Enrich our hearts with Thy ve, and we ask no more. Amen.

Friday, July 31
PURSES THAT DO NOT GROW OLD
Read Luke 12:22-59

"Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys."

I once had a pocketbook I finally had to discard, because it was so worn and torn that it lost the money it should have kept. All kinds of earthly purses grow old and wear out. Neither gold nor diamonds can stand the test of eternity.

Provide yourselves with purses that do not grow old. Convert earthly treasure into heavenly treasure. Feed the hungry, clothe the naked, care for the homeless. Such investments bring returns not only in time, but for all eternity. Did not Jesus say, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me"? What is done in Jesus' name stands the test of eternity. It never grows old.

Dear God, may the uncertainty of earthly possessions make us quick to use them for things that count for eternity.

Saturday, August 1
GOD PUNISHES BARRENNESS
Read Luke 13:1-17

"And he said to the vinedresser, 'Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why should it use up the ground?' "

God demands a productive life. A tree that does not bear fruit is cut down and cast into the fire. A life that does not bring forth the fruits of repentance will taste God's judgment. God is patient and longsuffering, but this parable clearly teaches us that the day of His grace is not without limit. Continued barrenness will be punished.

Thus the call to repentance is always in the present. "Today, if you hear His voice, harden not your hearts." Consider what fate awaited the fig tree if it remained unfruitful. "Unless you repent, you will all likewise perish." Today may be your last day of grace. Today God calls you to turn to Him and be saved.

Dear God, may we heed Thy Word and bring forth fruits worthy of repentance.

Here and There on the Christian Front

Edited by Raymond M. G

NORWAY LISTENS

About half of the adult population of Norway are regular listeners to broadcast church services, according to a poll recently taken by the Norwegian Gallup Institute. Of these people who were questioned, 38 per cent listened to church services every Sunday; 12 per cent said they listened to broadcast church services twice a month; 32 per cent did it less frequently. Only 18 per cent said they never listened to religious broadcasts.

Similar results were obtained two years ago when the Norwegian State Broadcasting System undertook a survey to determine the relative popularity of its programs. In that survey the religious broadcasts were found the third most popular programs, trailing only the news and the light music programs.

PRIEST RUNS GARBAGE DUMP

A French Roman Catholic priest's successful operation of a garbage dump at Seine et Marne has resulted in the establishing of a unique mutual aid organization for the homeless. The priest, Abbe Pierre Groues, gathered around him a band of hoboes and former convicts who help him collect and sort garbage from Paris suburbs in order to salvage scrap iron and other saleable material. In return for this work, the garbage sorters get free food and lodging as well as pocket money.

Proceeds from the sale of salvaged materials not only pays for the upkeep of the band—now 160 persons—but has created a fund to provide homeless families with shelter. Housed in huts and tents on a site near the dump, the garbage workers are surrounded by a camp of families whose only resources have come from the salvage receipts.

This temporary city will shortly be replaced by 32 houses to be erected by a company formed by the garbage collectors and financed from their earnings. The roads for the new housing estate have already been traced among the temporary dwellings.

POWDERED MILK

Lutheran World Relief, the material aid agency of the National Lutheran Council, will distribute nearly six million pounds of powdered milk to needy people throughout the world, it has been announced. The LWR is to receive the powdered milk from the Government surplus stocks as its share of a total of 90 million pounds released by the Commodity Credit Corporation.

LWR will receive an allocation of 5,535,000 pounds for distribution in Germany, Yugoslavia, Austria, France, and the Zone of Trieste, said Bernard A. Confer, administrative secretary of the agency. He added that LWR expects an additional allocation over and above the 5,535,000 pounds for distribution to Arab refugees in the Holy Land. Of the $137,000 anticipated shipping expense for the powdered milk, about $90,000 may be reimbursed by the Government under the agreement on reimbursing of ocean freight costs for voluntary agency relief shipments overseas.

WORTHY OF NOTE . . .

Thirty devout Spaniards—miners, tory hands, and field laborers—building a Roman Catholic reli order whose aim is to bring wo back to Christ. Members of the o recruited entirely from among v ers, take the usual vows of pov chastity, and obedience. . . . Mos numbering some 123,000 form largest non-Jewish religious grou Israel. Christians are the next la group with 40,000. Of these 2 are Roman Catholics and 13,000 G Orthodox. Protestants and Armen total about 1,500 each. . . . Luth in Tanga, Indian Ocean port in ganyika, East Africa, are about t a new home for missionaries a guest home for visitors from th land area. The new facilities wi built by the East Africa Railway Harbor Administration in exch for Lutheran mission property rele to the administration for expansio the port.

GOD AND COUNTRY AWARDS

RNS Photo

These 11 Boy Scouts, who gave evidence of Christian character in their everyday activ received God and Country awards in a ceremony at San Marino Community church, Marino, California. The awards, presented by Protestant churches in co-operation wit National Council of the Boy Scouts of America, are given for the youths' fulfillme "specific religious standards involving participation in the program of their respe churches." The standards include regular church attendance, Bible reading, and pr The Scouts were guided by Harry Greene (standing, right) in their program.

chools and Colleges

Edited by the Division of Higher Education

THER COLLEGE IS HOST PARISH WORKERS

ther College, Decorah, Iowa, is host the fourth annual Summer Institute Parish Workers from July 19 to 24. e Institute is under the cooperative pices of Luther College and the partment of Christian Education. It pen to parish workers of all Lu- ran synods.

This Summer Institute is a "refresh- course" for parish workers already service, but it is also valuable for spective parish workers, parish sec- aries, directors of parish education, youth work directors.

The Rev. Gerhard Belgum, instruc- in Bible and philosophy at Luther llege, is the Bible teacher. Miss len Strand of the Department of ristian Education is teaching the ss in parish education. The Rev. rcus I. Gravdal of Harmony, Min- sota, is conducting the class in youth rk. The Rev. Gerhard Frost, pro- sor of Bible and religious education Luther College, is conducting the per services.

Those in attendance at the Summer stitute are residing in Brandt Hall d are being served their meals in the llege cafeteria along with the sum- r session students. Mrs. Erling old, instructor of religious education Luther College, is the dean, and iss Ione Wennes, parish worker at inity Lutheran Church in La Crosse, isconsin and president of the Parish orkers' Association, is assistant dean. ne registrar is Mrs. Agnes Hendrick- n of the Education Office.

ACIFIC LUTHERAN COLLEGE OURNS THE DEATH OF ROFESSOR OLE STUEN

rofessor Ole J. Stuen, who has been beloved member of the faculty of LC for 36 years, passed away sud- nly on May 20.

Mr. Stuen was born in Opdal, Nor- way, in 1881 and came to Pacific Lutheran College in 1902 to take a special course for immigrants. During this fifty year period he was a student at PLC, a graduate of the University of Washington, and then a faculty member at PLC. He retired as head librarian in 1952.

Mr. Stuen was also active in various civic affairs. At the time of his death he was executive secretary of the Alumni Association, secretary of the Parkland Kiwanis Club, treasurer of the Parkland Light and Water, and a member of Trinity Church.

Our sympathy is extended to his wife, Agnes, two sons and two daughters. We share their sorrow in the passing of this dear friend. Journalistic tributes of any kind cannot express the loss the members of the faculty and student body of Pacific Lutheran College have sustained.

LUTHER GRADUATE RECEIVES NATIONAL SCIENCE FOUNDATION FELLOWSHIP

Mr. Knut Norstog, who last year received the National Science Foundation fellowship, was awarded the renewal for 1953-54. This fellowship, which is a stipend of approximately $3,200, will enable Mr. Norstog to complete work for his doctor's degree in botany at the University of Michigan, where he has studied the past two years. Mr. Norstog received his Bachelor of Arts' degree from Luther College and a Master's degree in Game Management and Conservation from the University of Michigan. He spent two years as a research biologist in the South Dakota Conservation Department, and was also an instructor in biology at Luther College from 1949 to 1951.

The National Science fellowships are offered to promote the progress of science by developing well-trained scientific personnel. Selection of Mr. Norstog and others is made solely on the basis of ability in the mathematical, physical, medical, biological, and engineering sciences.

CONCORDIA ANNOUNCES ADDITIONAL APPOINTMENTS

Four more additions to the 1953-1954 Concordia College faculty have been made.

Elwood Bohn, Concordia graduate of 1949, will be instructor in mathematics. He holds a Master's degree from the University of Nebraska and is doing work toward his Doctor's degree at the University of Minnesota.

Professor Eric Fietz, who has been on leave of absence from the English department since 1950, will return next fall. He is a graduate of Wartburg College, Waverly, Iowa, and has an M.A. from the University of Wisconsin. Fietz received his B.D. from Capital University, Columbus, Ohio. Since leaving Concordia, the Rev. Mr. Fietz has served as a chaplain in the armed forces.

Edward N. Larson has been named stewardship director. He is a Luther College graduate and studied one year of law at the University of Minnesota.

Kurt J. Wycisk is to be administrator and promoter of the music department. He received his B.M. degree at St. Olaf College and his Master of Music degree from MacPhail School of Music in Minneapolis. Wycisk was formerly head of the music department at Kemper Military academy in Boonville, Mo., and later with the music department of St. Olaf College in an administrative capacity.

* * *

A total of 112 students are enrolled in the 1953 Summer Session at Concordia College, it has been announced by Dean Narveson, summer school director. The session, which continues for eight weeks, opened with registration on Monday, June 8, and closes on Friday, August 7. No classes were held the week of the International Luther League Convention, from June 26 to July 5.

The summer enrollment consists of 10 freshmen, 24 sophomores, 39 juniors, 24 seniors, 10 special students, and 5 post-graduate students.

Tornadoes

(Continued from page 676)

people who are continually being flooded out or blown away move elsewhere? Why face disaster year after year? Foolish!"

But deep down I know that when I think that way I am wrong, and that the people who stay where they are are right. The reason why they are right is given in Genesis 1:28: "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." God did not say that man should be driven by nature, but that he should seek ways and means to use the fo of nature for his own good. Man is to "subdue earth."

Some people must be in the front line of this b and bear the brunt for the rest. So, while our pra go up for those who are suffering heavy losses in and property because of natural disasters, we also sa them because they will rebuild where they are and stay there, exerting passive pressure on scientists technicians to discover ways of controlling floods of building houses which tornadoes cannot blow do Much will be learned in this endeavor. Now, if these people simply moved away from disaster a from where would come the incentive to "subdue earth" with respect to tornadoes and floods?

Within the E.L.C.

PERSONS

The Rev. Alden H. Hovda, Volga, S. Dak., has accepted a call to Scottsbluff, Nebraska.

The Rev. Sander Tollefson, Huron, S. Dak., has been given the Doctor of Divinity degree by Huron College.

The Rev. Stanley Rude is supervising during the summer the work of establishing a Lutheran congregation in Prince George, B.C., with leave of absence from his parish at Amisk, Alberta.

Dr. E. S. Hjortland, pastor of Central Church, Minneapolis, was the guest preacher Sunday evening, June 21, at a meeting sponsored by the Albert Lea Circuit Brotherhood at First Lutheran Church, Albert Lea, Minn.

Mrs. Peter Fossum, Northfield, Minn., was elected president of the Southern Minnesota Women's Missionary Federation at its convention June 16 at Northfield. She succeeds Mrs. Kermit Gandrud, Sunburg, Minn.

The Rev. Wallace Asper, pastor of Trinity Church, Brooklyn, N. Y., was on June 10 awarded the Master of Arts degree by New York University's School of Education.

The Rev. Paul Qualben, until lately pastor of St. Olav Church, Weehawken, N. J., has obtained the Doctor of Medicine degree from the New York University. He is now serving an internship at a New York hospital in preparation for further study in the field of psychiatry. His wife, nee Ruth Arnesen, is also a physician.

Kent S. Knutson, a graduate of Luther Theological Seminary, St. Paul, who since his graduation has pursued post-graduate study abroad, has been chosen a Kent Fellow of the National Council on Religion in Higher Education.

The Rev. Johan A. Bergh, until lately pastor at Watford City, N. Dak., and earlier a missionary to Colombia, was installed June 21 as associate pastor of Trinity Church, Brooklyn, N. Y., by Dr. L. P. Qualben, president of the Atlantic Circuit. In addition to his parish duties Pastor Bergh will also minister to Spanish-speaking people in the vicinity of the church.

The Rev. Reidar Daehlin, president of the Rocky Mountain District, writes under date of June 18: The Rev. Arthur Aadland was installed at Absarokee May 24; Robert Johnson was ordained at Homestead May 31, on a call to Flaxville and Pleasant Prairie, to be installed there June 21; Luther Watness was ordained in Spokane, Wash., June 7, on a call to Deer Park, Wash., to be installed there July 12; Elmer Anhalt will be ordained at Westby June 21; the Rev. Paul Lionberger is to be installed at St. Maries, Idaho, July 12. The Rev. John Spencer was installed June 14 at Dillon. Later installations in the district will be that of the Rev. Sigurd Loken at Moscow, Idaho, July 19, and that of the Rev. Loyal Golf at Wibaux Aug 2. (The names of places without state designation are all in Montana.)

The Rev. A. O. White, whose ordination took place 50 years ago in Decorah, Iowa, is now serving as interim pastor at Coeur d'Alene, Idaho, after an extended interim service at St. Maries, Idaho. Before leaving St. Maries he was given by the parish a farewell reception, which was also a festival of commemoration of his ordination June 21, 1903. A purse was sented Pastor White.

The Rev. J. A. Korshavn, pa since 1949 of the Leganger-St. Jo parish, Toronto, S. Dak., is mo about July 19 to Warren, Minn., w he will become the superintende the Good Samaritan Home.

The Rev. N. J. Njus, pastor of Norway Lake parish, near New don, Minn., since 1913, was hon by his three congregations: First Norway Lake, Monson Lake, South Lake Johanna, on June 21, actly fifty years after his ordinatio Decorah, Iowa. At the morning s ice in Norway Lake Church the mon was preached by his son, Rev. Joel Njus, Rembrandt, Iowa. the festival service in the afternoon Rev. H. B. Kildahl of Willmar sided; he read a number of congr latory messages, among these one f Dr. E. C. Reinertson, president Southern Minnesota District. Greet from President Aasgaard were bro by Dr. Herman E. Jorgensen, ed of **Lutheraneren.** Miss Hildeg Quamme presented on behalf of parish a cash gift to Pastor Njus flowers to Mrs. Njus. Pastor Njus terminate his pastorate at Nor Lake in the fall and move to Ben Minn.

The silver wedding of the Rev. Mrs. Paul S. Reque was celebr June 7 at the English Luthe Church, Redwood Falls, Minn., which Mr. Reque has been pastor s 1946. Among gifts presented t were a chest of silver and a ste silver table service.

DISTRICTS

Eastern

Worcester, Mass. Highland S Church, parish of the Rev. Philip

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

ieft, was fortunately not in the path the destructive tornado which early June wrought much havoc in this ty. Three member families lost their vellings, however; but only one per-n (Miss Agnes Rastad, treasurer of e congregation) was injured and ospitalized.

outh Central

Kensett, Iowa. In Bethany Church, arish of the Rev. H. J. Westberg, a others' club and an LCR have been ganized lately.

ANNOUNCEMENTS

For Sale—A Bell and Howell sound ovie projector, 16 mm. standard, odel 185, used very little; at very w price. Write the Rev. J. M. Erick-n, Grygla, Minn.

For Sale—Church pews, oak finish, good condition, reasonably priced. Vrite the Rev. Harold D. Gluth, 266 . Huron St., Berlin, Wis.

For Sale—A number of Graded Sun-ay School Lessons for all grades. Con-act Mrs. Norman Koester, R. 1, Ma-el, Minn.

"One" subscription data. Beginning uly 1, **One** magazine will discontinue he ten per cent discount on orders for en or more subscriptions. Subscrip-ions for this Lutheran youth maga-ine may be sent to **One,** 57 East Main Street, Columbus 15, Ohio. $2.00 er year.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

114 acre farm in Winneshiek Co., Iowa for sale, 4½ miles from county seat town. Is now rented on 50-50 basis for the year, but could be taken over on those terms. 319-1A

A well improved 80 acre farm with very good dwelling house and buildings. Near church and 1½ miles off highway on good gravel road. Pierce Co., Wis. 319-2A

160 acre dairy farm in Waupaca Co., Wis., large Lutheran area. Good soil, 110 acres under cultivation. Balance in pasture and timber with creek running through. Modern 10-room house, good buildings with 2 barns. School bus goes into town. Retiring. 319-3A

160 acre farm located about 45 miles from the Twin Cities, on the edge of a good fishing lake in Wis. About 98 acres open, gently rolling field. Sandy loam soil. Better than average buildings, water pressure system in house. Close to large Lutheran church. Price $9,500. Good terms. 319-4A

180 acres with about 80 acres clear and balance pasture and woodland in Shawano Co., Wis. Lutheran community. School bus service to door, buildings are electrified, water system in house. Price $6,000 for farm. 319-5A

120 acre farm in Polk Co., Wis. Lutheran community. 2½ miles from town. Mail route, school bus. Electricity. Good 7 room house, other buildings in fair condition. 319-6A

Dandy 160 acre farm. All modern and equipped with nice personal property. Owner must sell at once; sickness. Only $13,500. Terms offered. 319-7A

80 acre farm, 27 acres under cultivation, rest in pasture and hay. Good 8 room house. Fairly good out-buildings, barn, small hayloft, chicken house. Good well water. REA can be installed. Polk Co., Minn. Will sell cheap. 319-8A

80 acre farm for sale in Kanabec Co., Minn. Four miles from county seat and Lutheran churches. Good 8 room house and other buildings. Elec. Immediate possession. 319-9A

For sale—57 acre farm in Goodhue Co., Minn. 7 room modern house, double garage, barn and other buildings. All land can be cultivated. Possession this fall; write for further details. 319-10A

80 acre farm in northern Minn. for sale. 40 acres under cultivation, rest pasture, some good timber. Buildings in good shape. REA, 2 miles from village. Near Lutheran church. Forced to sell because of illness. 319-11A

160 acre farm in Goodhue Co., Minn. Good soil, all under cultivation. Fair buildings, all electrified. Lutheran community. School bus, milk truck, and mail route past door. Near good town and several Lutheran churches. Part cash and balance reasonable terms. Death of husband reason for selling. 319-12A

180 acre very productive farm in Goodhue Co., Minn. Good buildings. 1½ mile from good town and near several Lutheran churches. On school bus, milk, and mail routes. Same owner for more than 50 years. 319-13A

1,866 acres. 400 acres farm land; 600 acres hay, balance pasture land. Good spring water. Improved buildings. REA, good roads; 4 miles from school. Hayland under irrigation. Livestock may also be purchased. ½ mineral rights go with sale. Good Lutheran community, north central N. Dak. 319-14A

Homes

Income property duplex in Minneapolis, Minn. 2 bedrooms down; 3 up; H. W. gas heat, automatic water heater; near ELC church. 319-15B

For sale—10 acre plot with small house on black top road. 2 miles from town in Crow Wing Co., Minn. House is 7 years old, well insulated, full basement; 3 room house, full attic. Suitable for retired couple. 319-16B

Businesses

For sale—Mobile gas station and tank wagon in excellent resort and dairy farm area in Crow Wing Co., Minn. on newly developed U. S. highway. Loyal trade established through 15 years of reputable service. 319-17C

Filling station and garage for sale. Located north central Iowa. In center of rich farming area. 95% Lutheran settlement. Willing to sacrifice. 319-18C

For sale—grocery stock and fixtures. Rent building, low rent in Otter Tail Co., Minn. Good farming country, store doing a very fine business. Solid Lutheran community. Lake region. 319-19C

Grocery, feed and seed, and gas for sale. Country, modern, with apartment overhead. Plus extra home on some acreage. Doing good business. Must sell because of illness. Winneshiek Co., Iowa. 319-20C

For sale—stock of general merchandise, mostly groceries and meat, some dry goods, modern fixtures, meat and fruit scales, adding machine, other equipment. Located in Minnehaha Co., S. Dak. ELC church and good school. Prosperous farming community. 319-21C

For sale—variety store, southwest Minnesota town of 1,300. Must sell at once. Fixtures reduced for quick sale. Will inventory stock of about $6,500. 319-22C

FOR RENT

For rent—service station and garage combination on Highway 10 in western Wis. Equipment and stock for sale. Good spot for tourist trade. 318-21C

Two 3-room apartments, upstairs one is partly furnished, downstairs apartment is unfurnished. Available at once. Located south central Minneapolis. 317-29B

POSITION WANTED

Graduate civil engineer desires a change in employment. 16 years experience in supervision and inspection during construction of highways, bridges, streets, docks, public buildings, and public utilities. 319-23D

HELP WANTED

Wanted—Supervisor of nurses for a new 34-bed hospital in Traill Co., N. Dak. Excellent salary. Also two girls for nurses' aid training. 319-24F

General duty nurses wanted for hospital in Roosevelt Co., Mont. Straight rotating shifts; new hospital, pleasant working conditions; starting salary $185. 319-25F

Wanted—responsible middle-aged woman or girl to help with housekeeping work in modern country home in western Iowa. 319-26F

Parish worker wanted for West Coast congregation in Washington. Prefer one with college education, some stenographic abilities, and love for young people. For further information write. 319-27F

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